I.

OF THE TREE OF KNOWLEDGE.—Probability, but no truth; the semblance of freedom, but no freedom—these are the two fruits by virtue of which the tree of knowledge cannot be confounded with the tree of life.

THE WORLD'S REASON.—That the world is *not* the abstract essence of an eternal reasonableness is sufficiently proved by the fact that that *bit of the world* which we know—I mean our human reason— is none too reasonable. And if *this* is not eternally and wholly wise and reasonable, the rest of the world will not be so either. Here the conclusion *a minori ad majus, a parte ad to turn* holds good, and that with decisive force.

3-

"IN THE BEGINNING WAS."—To glorify the origin—that is the metaphysical after-shoot which sprouts n^ain at the contemplation of history, and absolutely makes us imagine that *in the beginning* of things lies all that is most valuable and essential.

4.

STANDARD FOR THE VALUE OF TRUTH.—The difficulty of climbing mountains is no gauge of their height. Yet in the case of science it is different !— we are told by certain persons who wish to be considered "the initiated,"—the difficulty in finding